# A SERMON

Preach'd before the Right Worſhipful

## The Court of ALDERMEN,

AT THE

Cathedral Church of S^t *Paul*, *London*;

On *Monday*, *January* 31. 170⅞.

BEING

The Anniverſary of the Martyrdom of King *Charles* I.

By GEORGE SMALRIDGE, D. D.

*DUNCOMBE* Mayor.

*Martis*, viii. *die Februarii*, 1708. *Annoq*; *R. Reginæ* ANNÆ, *Magnæ Britanniæ*, *&c. Septimo.*

THis Court doth deſire Dr. *Smalridge* to Print his SERMON preached at the Cathedral Church of St. *Paul*, on *Monday* the Thirty-Firſt of *January* laſt, being the Anniverſary Faſt for the Murder of King *Charles* I. *GIBSON.*

*London*, Printed by G. J. for JONAH BOWYER, at the *Roſe* in *Ludgate-Street*. 1709.

To the Right Honble Sir *Charles Duncombe*, Lord-Mayor of *London*, and to the Court of Aldermen.

Right Honourable,

THat *Honeſt Zeal*, *which the following* Sermon *expreſſeth againſt the Murder of King* Charles the First, *is the Only Thing in it, which could deſerve Your Thanks, and recommend it to Your Approbation: So that Your Order for its being made Publick, is an Open Teſtimony to the World, that a Diſcourſe againſt Rebellion is as acceptable in the City, as at Court; And that Thoſe, who have forborn to* Speak their Minds, *on ſuch Occaſions, for fear of diſpleaſing, have* been afraid, where no Fear was.

*It is to the Immortal Honour of that Great City, over which You preſide, that it had (even in the worſt of Times) this Character given of it by the Royal Martyr, That* much the better, and greater Part of it, was full of Love, Duty, and Loyalty to His Majeſty; *And, that Perſons of the like good Affections to Our preſent Sovereign, may never hereafter, through Want of Vigilance, Zeal, and Activity, ſuffer* the Infinitely Meaner Part in Quality, and the much Leſſer Part in Number, *to prevail ſo far, as* to Alter the Government, ſo well eſtabliſh'd *among Us*; but may gather up the Courage and Reſolution to join with Her Majeſty, in Defence of that Religion, Law, and Liberty, which hitherto hath, and which only can, make Themſelves, Her Majeſty, and Her Kingdom, Happy; *is the Hearty Prayer of,*

Right Honourable,

*Your moſt Humble,*

*and Obedient Servant,*

GEORGE SMALRIDGE.

## JUDGES xix. 30.

*And it was ſo, that all that ſaw it, ſaid, There was no ſuch Deed done, nor ſeen, from the day that the Children of Iſrael came up out of the Land of Egypt, unto this day: Conſider of it, take Advice, and ſpeak your Minds.*

THE barbarous Fact, to which theſe Words refer, is ſet forth, at large, with all its aggravating Circumſtances, in the foregoing Verſes of this Chapter. To enter into the Particulars of it, is neither Neceſſary, nor Proper: I ſhall only, in General, obſerve, That it was committed in a Time of Anarchy and Confuſion, *when there was no King in Iſrael*; That it was not a Crime of any One Single Denomination, but a Complicated Piece of Villany, involving in it the Guilt of many Groſs and Enormous Sins; and, That the Perſons concern'd in the Commiſſion of it, were *certain Sons of Belial*, Void of all Pity, Regardleſs of Shame, and as Unreſtrain'd by any Principles of Religion, or Remorſe of Conſcience, as if they had been equally ſure, that there was then no God in Heaven, as, *that there was no King in Iſrael*. This Conſummate Wickedneſs was done in *Gibeah*, and a Report of it ſent to the Tribes of *Iſrael*. All thoſe, whom the Fame of it reach'd, did, upon their firſt hearing it, pronounce, that *There was no ſuch Deed done, nor ſeen, from the day that the Children of Iſrael came up out of the Land of Egypt, till that day.* But although they had, without the leaſt deliberating about it in their own Breaſts

v. 1.

v. 25.

v. 29.

and without conſulting the Opinions of Others, paſs'd this Judgment upon it; Yet they are call'd upon farther to *Conſider of it*, to *take Advice*, and then *to ſpeak their Mind*: So that, from the Words, there do ariſe theſe Three Obſervations.

*Firſt*, That there are Some Actions ſo ſhocking, that All Men do, upon the Firſt hearing of them, without taking Time to Conſider, without asking the Opinion of Others, Unanimouſly agree to condemn them.

*Secondly*, That although Such Actions do, at the Firſt View, appear very Odious, Yet, in order to Confirm or Rectify our firſt Judgments of them, it is proper to *Conſider* them farther, and to take in the *Advice* of Others.

*Thirdly*, That when any Actions do, both at the Firſt View, and alſo upon farther Enquiry, appear very Flagitious, We ſhould then, without any Reſerve, Openly and Freely ſpeak our Minds concerning them.

To each of theſe Heads I ſhall ſpeak ſeverally, and apply what I ſhall ſay upon Each, to that Execrable Fact, for which We are this Day humbling Ourſelves in the Sight of God.

Firſt, then, I obſerve, That there are Some Actions ſo ſhocking, that All Men do, upon the Firſt hearing of them, without taking Time to Conſider, without asking the Opinion of Others, Unanimouſly agree to condemn them.

However Men may differ in their Opinions concerning the Meaſures of Truth, and the Ways by which We do arrive at the firſt Notices of Things; Yet it is agreed by All, becauſe atteſted by the common Experience of All, That there are Some Truths, which We do more eaſily Diſcover, and more readily and firmly Aſſent to, than Others. For, Some are the Reſults of Long Enquiry, and Cloſe Reaſoning; whilſt Others offer themſelves to our Thoughts of their Own accord; thruſt in upon Us, whether we will

will or not; and seem not so much to Court our Assent, as to Command it. We find Ourselves necessarily determin'd, in Some Cases, to judge One way rather than Another; and though We strive never so much, We cannot prevail upon Ourselves to Alter, or so much as to call in Question, such Judgments. These Truths, when examin'd afterwards, by Reason, are found to be very agreeable to it; but they do not wait for such Examination, before they can gain Admittance into our Belief; but are allow'd, without passing any Test, barely on their Own Account and Credit. Those, who never reason at all about them, are as Strongly, though not upon so Good Grounds, perswaded of them, as those who reason most; and though they may be capable of receiving, from Proof and Authority, an additional Strength, Yet they do not at all want it.

Now, amongst those Truths, which do thus prevent all Reasoning, and gain our Assent upon the First View, I think, We may justly reckon those Judgments, which We form, concerning the Essential Differences of Moral Good and Evil. For Our Sight is not more quick in discerning the Variety of Figures and Colours, nor more taken with the Beauty of Some, or displeas'd with the Deformity of Others; the nicest Ear hath not a more distinct Perception of the Harmony or Discord of Sounds; nor doth the most delicate Palate more accurately distinguish Tastes, than our Intellectual Faculties do apprehend the plain and familiar Distinction between Right and Wrong, Honest and Dishonest, Good and Evil, and find an Agreeableness and Satisfaction in the One, a Disagreeableness and Dissatisfaction in the Other. Hence is it, that the Prophet *Isaiah*, when he pronounces a Curse upon all those, who confounded what God had plainly distinguish'd, supposes the Opposite Kinds of Humane Actions to be at as great a distance the One from the Other, as the most Contrary Qualities, which

We are inform'd of by the Reports of Our Senſes.

Iſai. v. 20. *Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.*

I do not ſay, that this Power of readily diſcerning betwixt Moral Good and Evil upon the firſt View, doth extend itſelf to all the Differences of Humane Actions; or that in our Enquiry into the Rectitude or Obliquity of Such as are very Complex in their Nature, and whoſe Lawfulneſs or Unlawfulneſs depends upon a great Variety and Combination of Circumſtances, We can, in a Moment, poſitively and ſurely determine, whether they are Good or Evil; worthy of Praiſe or Diſpraiſe; fit to be by all Men Admir'd and Imitated, or to be Condemn'd, and Avoided. Our Senſes themſelves do not inform Us of every Minute Difference, which is to be found in thoſe things which fall under their Special Notice and Cognizance. The firſt Departure from Streightneſs is not, perhaps, perceiv'd by the moſt curious and piercing Eye; it ſuffices, that what is Very crooked doth preſently betray itſelf to the Sight, though We cannot preciſely determine, where its Obliquity doth firſt commence. And thus alſo it is in Moral Actions; Some of them are of a Mixt Nature, in which the Colours of Good and Evil are ſo blended and confuſedly put together, that it is ſometimes very difficult to determine, with which Sort they ought to be rank'd; but ſtill, what is Eminently Good, or Notoriouſly Evil, doth ſoon diſcover it Self: There is that Beauty and Comelineſs in Some Actions, which the moſt negligent and tranſient View cannot but take Notice of, and be Charm'd with; that Hideouſneſs and Deformity in Some Sins, from which Humane Nature, as corrupt as it is, doth inſtantly Start back and Recoil.

And it is for very wiſe and good Reaſons, that God hath ſo form'd our Faculties, that, concerning Such Actions as are Extraordinary in Either Kind, Such as are Extremely good, or Extremely wicked,

all

all Men should be able to judge thus Readily, and thus Truly. For, in Humane Life, it often happens, that an Occasion is given us of doing Some great Good, or a Temptation laid before Us to commit Some great Evil, when there is no Leisure allow'd Us of entring into a long Deliberation, whether the Good or Evil, to which We are invited, be really Such, as they do at the first Sight appear, or not: In which Cases it is necessary, that We should act according to our Present Light, and, therefore, by Providence wisely order'd, that we should enjoy such Open and Plain Day-light, that there should be no Danger of our Stumbling. By this Method, God hath made the Same wholsome Provision for the Security of our Souls, as He hath done for Preserving the Health of our Bodies: To Such Meats as might prove noxious to Us, and being once taken down, digested, and mingled with the Mass of our Blood, might quickly destroy our Lives, We have often so strong an Antipathy, that We refrain from them, merely on account of this Natural Aversion, without considering the mischievous Consequences, that might arise from Our indulging Our Selves in them: And in the like manner, those Sins, which carry with them the greatest Malignity, and which are most perillous to the Souls of Men, do create in our Minds such an utter Abhorrence and Detestation, that We are thereby more powerfully restrain'd from the Commission of such Sins, than We should be by the bare Consideration of those evil Principles, from whence they flow, or those manifest Dangers, to which they do expose Us. All Men are not endu'd with so much Penetration of Thought, so much Strength of Reasoning, so much Dexterity and Skill, in deducing One Truth from Another, as to Discover, or so much as to Perceive the Force of those Arguments, which may be brought to prove a thing Wicked and Abominable; but without Reasoning, without drawing any long Train of Inferences, without enquiring into the Hidden Grounds and Causes of Evil, All, who are not de-

ſtitute of Common Senſe, do quickly perceive, in Groſs and Heinous Sins, that monſtrous Turpitude and Deformity, which is, in itſelf, Viſible, and not to be Over-lookt.

Thus, aſſoon as the Children of *Iſrael* were inform'd, that a Daughter of One of their Tribes had, by the Men of *Gibeah*, in a Violent and Outrageous manner, been Aſſaulted, Abus'd, and Murder'd; the Indignation, which preſently aroſe in the Breaſt of Every One, who heard it, ſuperſeded the Neceſſity of any tedious Search into the preciſe Demerits of the Action; and the Voice of all the People ſpoke aloud what the Voice of Nature had before whiſper'd to each Man's private Thoughts, that ſo Unparallel'd a Wickedneſs deſerv'd the ſevereſt Cenſure, and warranted the keeneſt Reſentment.

And, doth not the Treaſon of this Day kindle in our Breaſts the like juſt Indignation! Can We hear of a Sovereign Prince murder'd by his Own Unnatural Subjects, and doth not the bare Mention of it excite in our Minds the utmoſt Abhorrence of ſo barbarous an Action? Do not *our Ears tingle*, aſſoon as we hear of it? Are not our Spirits immediately in a Ferment, at the Firſt Report thereof? Doth not a Fire preſently burn within Us? Do We not feel our Hearts glowing, on a ſudden, with an holy Zeal, againſt ſo Ungodly, ſo Unchriſtian, ſo Inhumane a Deed? And are We not, by a ſort of Natural Inſtinct, which prevents all Reaſoning, which leaves no room for Deliberation, forcibly determin'd to conceive in our Thoughts, and with our Tongues to expreſs a *Perfect Hatred* of it? Can We look upon it to be Neceſſary, can We judge it to be even ſo much as Lawful for Us, Calmly and Sedately to Deliberate, whether ſuch a Fact is to be condemn'd, or not? Is it not, in ſome Degree, Blame-worthy to be Cool, and Diſpaſſionate, upon ſo provoking an Occaſion? And, ſhould We not betray too much Indifference and Lukewarmneſs, if We ſhould take time *to Conſider and Adviſe*, before

before We pretend to Form any Judgment about it? Need We to ſuſpend our Opinions concerning it, till We have more Carefully and Thoroughly examin'd it? Are We afraid of being Raſh and Precipitate, unleſs We Impartially weigh, in an equal Balance, what is to be ſaid For it, as well as what is to be ſaid Againſt it? Muſt We wait, till the Apologiſts for Rebellion and Murder have *brought forth their ſtrong Reaſons*, and till We have tried the Strength of thoſe Pleas, which they have to advance, in Defence of Blood-ſhed and Patricide, before We proceed to determine any thing in our Own Thoughts about them? Might We not, in this Caſe, ſafely appeal to the firſt Judgments of Thoſe, who are ſo hardy as to Defend this Day's Treaſon, or even of Thoſe, who were ſo wicked as to Commit it? For, although there be No Crime ſo Heinous, which may not find ſome Advocates, None ſo ſhocking to Humane Nature, which Men, violently puſh'd on by the Inſtigation of the Devil, and given over to a Reprobate Mind by the juſt Judgment of God, may not bring themſelves, at Laſt, to Conſent unto; Yet We have no Reaſon to doubt, but that the Execrable Fact, of which We are now Speaking, did, at the Firſt Propoſal of it, appear in the ſame black Colours to the Patrons of it, Yea, and to the very Traitors themſelves concern'd in it, as it doth to Other Men; that Natural Conſcience did, in them, for ſome time, bear the ſame Teſtimony againſt it, as it ſtill doth in Others; and that they muſt have taken a great deal of pains to ſtifle the Convictions of their Own Minds, before they could bring themſelves to Excuſe, to Juſtify, and to Approve an Action, which muſt, at Firſt, have ſtrucken Them, if they were not of a different Make from All Other Men, with a Natural Horror and Averſion. But that We may not ſeem, in a Matter of ſo great Moment, to lay too much Streſs upon the Firſt Judgments, that Men form, which, after all, perhaps, may be but Prejudices, it will be proper for Us to proceed to Our Second

Second Consideration, That although some Actions do, at the First View, appear very Odious, Yet, in order to Confirm or Rectify our First Judgments of them, it is proper to Consider them farther, and to take in the Advice of Others.

When an Action is immediately to be done by Us, and there is no time allow'd Us to deliberate about it, the Dictates of our Own Conscience, being the best Guides We have, must be follow'd by Us. But concerning Actions Already done, We have more leisure to judge, and, therefore, ought to take more care to judge aright. If they do, at the first View, Appear wicked, this is a shrewd Indication, that they are so in an Eminent Degree; but, upon a farther Examination into the several Circumstances of them, We may find either good Reasons to Alter our first Opinion, or clearer Evidence to Confirm Us in it. Such Notions as prevail in the Age, in which We live, and among the Persons, with whom We converse; such as have been instill'd into Our Minds from our Infancy, and have all along grown up with Us; such as We have heard often Inculcated and never Contradicted, We are apt to look upon, as engraven in our Hearts by the Finger of God; when, perhaps, after all, they are only the Prejudices of wrong Education. That We may not, therefore, be misled into Error by any such Prepossessions, it will be expedient for Us to re-examine our former Judgments, and to enquire, how things will appear upon a Nicer and Closer Scrutiny. When a thing appears Crooked to the Eye upon the first View, We can't but pay so much Deference to the Testimony of our Senses, as to presume it such; but because this Appearance may sometimes chance to proceed from a Defect in the Organ, and not from any real Crookedness in the Object, for our better Satisfaction, we measure it by a Rule, and then pronounce with more Certainty concerning it; and the same Method We ought to observe, in judging of Moral Actions; if they, at the First Sight, appear Notoriously Wicked, we cannot but entertain a violent Suspicion of their being such; but because this Appearance may arise from some Corruption of our Judgment, when there is no Obliquity in the Actions themselves, the best Way to prevent all Possibility of Error, will to be examine them by the only Infallible Test, the Law of God: If they will abide that Trial, they are not, by Us, rashly to be condemn'd; if, upon a Deliberate, Fair, and Impartial Examination, they are found plainly repugnant to the declared Will of God, We

cannot

cannot be thought too dogmatical or peremptory, in paſſing Sentence of Condemnation againſt them.

But this Sentence will carry ſtill more Weight and Authority with it, if We do not depend too much upon our Own Judgments, but call in the Advice of Others. Men are ſo apt to differ in their Opinions, and take ſo great a delight in contradicting Each Other, that thoſe Truths muſt carry with them a more than Ordinary Degree of Evidence, in which All or Moſt Men do agree. He who conſiders, what a wide Difference there is in the Ways of Mens Thinking and Judging, from the Difference of their Complexions, Tempers, Education, Character, Profeſſion, Age, Religion, and other innumerable Specialties, by which they are diſtinguiſhed One from Another, and diſpos'd to form very Difficult Judgments concerning the ſame Perſons or Things, will not be ſurpriz'd to find, that ſeveral Men do ſeldom concurr in the Verdict, which they paſs upon thoſe Actions, that fall within their Obſervation and Cognizance. Some Speculative Truths there are, in which the Intereſts of Men being not at all concern'd, all may Unanimouſly agree: Some Rules of Life there may be, (tho' theſe much fewer than the Other) which moſt Men may join in the Approbation of: Some Virtues or Vices, which, conſider'd Abſtractedly, and without Regard to Perſons, they may agree to Praiſe, or to Condemn: but when they come to judge of Actions, not as they are in Idea and Theory, but as they are in Reality and Fact; not as they are in Books, but as they are perform'd by ſuch and ſuch Men; here ſeveral things will offer themſelves to influence and biaſs their Judgments. When, therefore, notwithſtanding there are ſo Many and Strong Obſtacles to hinder Men from concurring in their Opinions, any Actions are condemn'd by a General Conſent, this Unanimity of Judgment is, though not a Demonſtrative Proof, yet a very Strong Preſumption, that Such Actions are Notoriouſly Wicked, and in Reality Such, as they do Univerſally appear.

Now, if We take theſe Meaſures in regulating our Judgments concerning that black Treaſon, which hath made this Day unto Us a Day of Shame and Reproach, a Day of Mourning and Lamentation; if We examine it narrowly in all its Parts, if We try it by the Rules of Morality, Law, and Religion; there will be as much Difference between the Degrees of Guilt, which will Then appear, and thoſe which it Seem'd to have upon a Tranſitory View, as there is between the Dimenſions of an Object Cloſely obſerv'd by the Help of

the Beſt Glaſſes, and ſlightly glanc'd upon by the Naked Eye: But This flagitious Wickedneſs hath been ſo Often, and ſo Thoroughly conſider'd; the Beſt and the Wiſeſt Men have ſo frequently declar'd their Opinions of it, and have confirm'd thoſe Opinions with Such Strength of Reaſoning, the heinous Guilt thereof hath been plac'd in ſo clear a Light, and deſcrib'd in ſo lively Colours, that it would be ſcarcely excuſable, at this Time, to attempt a faint Copy of that Night-piece, which hath been drawn by the moſt Maſterly Hands. Should We bring into One Comprehenſive View all the various Circumſtances, which jointly contribute to enhance the Demerit of this enormous Sin; Should We draw up an exact Catalogue of all the Inſolences, Indignities, Perjuries, Tumults, Rapines, Devaſtations, and Murders, that prepar'd the Way for it; and all the Diſorders, Confuſions, Oppreſſions, and Tyrannies, that follow'd it; Should We take into our Conſideration the Perſonal Virtues, and Sacred Character of that bleſſed Prince, whoſe Innocence ought to have Secur'd Him from all Harm, had he been Reſponſible for his Conduct at any Humane Bar; and whoſe Majeſty ought to have exempted Him from Violence, had He been guilty of the Crimes Unjuſtly laid to his Charge; Should We repreſent to our Thoughts the Many and the Strong Obligations, which his Rebellious Subjects lay under, from Gratitude, Honour, Fidelity, the Laws of Nature, the Laws of the Land, and the Laws of God, (all which Bonds, *when the Spirit of the Lord*, as they impiouſly pretended, *came mightily upon them, were preſently broken, as a Thread of Tow is broken, when it toucheth the Fire*) Should We run through the Tragical Hiſtory of Their Crimes and His Sufferings, and follow Him from Palace to Palace, from Camp to Camp, from Priſon to Priſon, till, at laſt, We attend Him on the Scaffold; Should We reflect on the deliberate Malice, wherewith this helliſh Deed was Deſign'd; the ſteady Wickedneſs, wherewith it was Carry'd on; and the remorſleſs Cruelty, wherewith it was Accompliſh'd; Should We take in to the Account the Diſhonour done thereby to our Country, and to our Religion, and the bold Profanation of God's Name, in begging his Guidance and Aid, in the Violation of his Laws, and aſcribing to Him the Praiſe of thoſe Actions, whereby He was, in the moſt Sacrilegious manner, Blaſphem'd; Should We, in ſhort, look Backwards upon all thoſe Calamities which Our Fathers and We have felt, or Forwards upon all thoſe Miſeries, which We and Our Poſterity have yet Rea-

ſon

ſon to fear, either as the Natural Conſequences of this great Sin, or as the juſt Judgments of God on the Account of it; Such a Repreſentation as this, however Imperfect and Short of the Truth, muſt neceſſarily Confirm Us in the Opinion, which We had, upon the Firſt View, entertain'd, of the Execrableneſs of this Fact; and extort from Us an Open Declaration againſt that Wickedneſs, which We cannot but, from the very Bottom of our Hearts, Abhor. For, as We obſerv'd, in the Third and Laſt Place,

When any Actions do, both upon the Firſt View, and alſo upon a Farther Enquiry, appear very Flagitious, We ſhould then, without any Reſerve, Openly and Freely *Speak our Minds* concerning them.

In vain do our Natural Conſciences bear Teſtimony againſt Notorious and Crying Sins; in vain is that Teſtimony ſtrengthen'd by the concurrent Suffrages of Reaſon and of Religion; if, when We have taken due care to form our Opinions aright, and are under any Obligations of Juſtice or Charity to declare them, We are either ſo Falſe as to ſpeak Againſt our Minds, or ſo Puſillanimous as not to *Speak our Minds* Frankly and Plainly. A Mark of Infamy hath, by the Univerſal Conſent of all civiliz'd Nations, been ſet upon ſome Actions, tending either to the great Diſparagement of Humane Nature, or to the great Diſturbance of Civil Societies; that a Senſe of Shame, and Fear of Diſgrace, might be powerful Curbs to reſtrain Men from doing Such vile Things, as would be ſure to Stain their Reputations, and to Fix an indelible Blot of Ignominy upon their Memories. But this Dread of Infamy can no longer prove a Reſtraint, than whilſt Actions truly Reproachful meet with that juſt Reproach, which they deſerve; but this Law of Opinion or Reputation, whereby it is agreed, that Such and Such Vices ſhall be puniſh'd with Diſrepute, will, like other Laws, loſe all its Force and Energy, unleſs thoſe, who are entruſted with the Adminiſtration of it, take care to put it duly in Execution.

Whatever good Reaſons there are, why the Names of Perſons eminent for Virtue ſhould be mention'd with Eſteem in their Own Time, and deliver'd down with Honour to Poſterity, the Same are equally Strong for branding the Memories of Wicked Men with laſting Marks of Diſgrace; ſince the Canonizing of Saints doth not more manifeſtly tend to the Advancement of Virtue, than the Stigmatizing of Villains doth to the Suppreſſion of Vice. There are, indeed, greater Rewards laid up for the Godly, and ſorer Judgments

kept

kept in Store for Sinners, than their being remembred with Honour and Infamy: But ſtill, it is one conſiderable Part of the Juſt Man's Recompence, that *his Memory ſhall be bleſſed*, and of the Wicked Man's Puniſhment, (which ought to come home to Him) that *his Name ſhall rot*. The greateſt Miſchief that can poſſibly be done to the Souls of Men, is to diſcourage them from doing their Duty, by ſpeaking Evil of what God has Commanded, and to Encourage them in the Commiſſion of Sin, by ſpeaking Well of what God hath Condemn'd; and, therefore, a *Wo* is (as You have heard) juſtly denounc'd, by the Prophet *Iſaiah*, againſt thoſe *who call Good Evil, and Evil Good:* But the Intereſts of Virtue and Piety are alſo very much endamag'd by thoſe, who, though they do not go ſo far as to call Evil good, do yet, by a Criminal Silence, forbear to call it Evil; and, therefore, thoſe Prieſts are accus'd, by God, of violating his Laws and *profaning his Holy Things, who put no Difference between the Holy and Profane, neither ſhew the Difference between the Clean and the Unclean.*

God forbid, that any Preachers of the Goſpel ſhould ſo far exceed the Bounds of their Commiſſion, as to *Curſe thoſe, whom God hath not curs'd, or to Defy thoſe, whom the Lord hath not defied*; As it becomes none but *Mad-Men* to throw about *Fire-Brands, Arrows*, and *Death*; ſo is it proper for None but wild Enthuſiaſts, to thunder out, at random, Hell and Damnation. But ſtill, if We will be true to our Truſt, We muſt declare the Laws and the Judgments of God againſt Notorious Sinners; and when God requires, that *Curſes*, in his Name, ſhould be proclaim'd againſt thoſe, *who remove ancient Land-Marks*; againſt thoſe, *that pervert Judgment*; and againſt thoſe, *that take a Reward to ſlay the Innocent*; neither do the *Levites* diſcharge Their Duties, unleſs they *ſpeak theſe things aloud*, in the Ears of the People; nor the People Theirs, unleſs, in Acknowledgment that the Curſes of God are due to theſe Sins, *they ſay, Amen.*

A falſe Notion ſeems to have been taken up, of late Years, as if it were not conſiſtent with a true Chriſtian Temper, to inveigh againſt the Treaſon of thoſe Regicides, who embrued their Hands in the Blood of their martyr'd Sovereign; as if it became Us rather to caſt a Veil over it, than to Expoſe it to public View; and as if the Memorial of it ought, at laſt, to be diſcontinued, leſt, by going on to ripp up old Sores, We tranſgreſs the Bounds of Charity and Moderation. But, are Murder and Rebellion Sins that, at any Time, ought to be touch'd Gently, and to be handled with Caution and

Tender-

Tenderneſs? or, Are thoſe Sins become leſs Abominable in the Sight of God, or leſs Deteſtable by Good Men, in Our Days, than they were in the Days of Our Fathers? Hath not the Legiſlative Authority ſet apart this Day, on purpoſe, that the Guilt of that Sacred and Innocent Blood, which was ſhed thereon, might be Confeſs'd and Lamented? and ſhould that Guilt be, on Such Occaſions, Stifled, Extenuated, Diſſembled? Is it Seaſonable, to preach againſt Rebellion upon the Fifth of *November*? and, Is the Same Doctrine Unſeaſonable upon the Thirtieth of *January*? Are Treaſon and Bloodſhed Things of So indifferent a Nature, that We ought not raſhly to cenſure Them, who ſpend this Day in Revellings and Feaſtings, but charitably to ſuppoſe, that, as *He that regardeth the Day, regardeth it unto the Lord, ſo He that regardeth not the Day, to the Lord, He doth not regard it*? Gen. iv. 15. Have any Alterations been made, of late, in the Decalogue? and, Is the Fifth Commandment, which enjoins Reverence and Obedience to our Governours; or the Sixth, which prohibits Murder, repeal'd? Was the Murder of King *Charles* committed ſo long ago, that it is high time it ſhould now be forgotten? But, Is not the Murder of the *righteous Abel* of a much earlier Date, and hath not God, in his Word, *ſet* ſuch *a Mark upon Cain*, that his Sin ſhall never be forgotten? Was not *Aaron*'s Rod, by the poſitive Command of God, laid up in the Ark, *that it might be kept for a Token againſt the Rebels*, through all ſucceeding Generations? *The Acts of Zimri, and his Treaſon that He wrought, were they not written in the Books of the Chronicles of the Kings of Iſrael*? Num. xvii. 10. 1 Kings xvi. 20. And were they not Therefore written there, that they might be ſure to be remembred? Were none of the Four Evangeliſts Men of a Goſpel-Temper? And, doth any One of them let the Name of *Judas* paſs, without fixing a Mark upon Him, as a *Traitor*? Did not St. *Stephen*, at the ſame that he pray'd unto God, *that He would not lay to the Charge of his Murderers their Sin*, diſplay the Guilt of Them, and their Anceſtors, in its proper Colours? *Ye Stiff-necked and Uncircumciſed in Heart and Ears: Ye do always reſiſt the Holy Ghoſt; as Your Fathers did, ſo do Ye. Which of the Prophets have not Your Fathers perſecuted? And, they have ſhewn them of the coming of the Juſt One, of whom Ye have been now the Betrayers and Murderers.* Acts vii. 51, 52. Shall we accuſe this Holy Martyr of *Bitterneſs and Wrath*, becauſe He uſed this *Plainneſs of Speech*, when He ſpoke of *Traitors* and *Murderers*? But had not the Bleſſed

Jeſus

*Jeſus* Himſelf ſpoken the very ſame Language upon the ſame Occaſion? *Ye be Witneſſes unto Yourſelves, that Ye* Matt. xxiv. 31. *are the Children of them that killed the Prophets: Fill ye up then the Meaſures of Your Fathers, Ye Serpents, Ye Generation of Vipers,—that upon You may come all the righteous Blood ſhed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zacharias, Son of Barachias, whom Ye ſlew between the Temple and the Altar.* It is no wonder, if ſuch keen Reproofs of Treachery and Murder, as theſe were, cut to the Heart Perſons Guilty of theſe Crimes, and approving the Deeds of their Guilty Anceſtors: But, certainly, We may Diſapprove, Condemn, Expoſe Traiterous and Blood-thirſty Men, without giving Offence to any Guiltleſs Hearers, to any Favourers of the Royal Cauſe. All Men of Religious and Peaceable Principles, all who Fear God, and Honour his Vicegerents, will be ready, at the firſt Hearing, to Condemn; upon farther Conſideration, to Deteſt; and upon all proper Occaſions, to Declare their Abhorrence of, ſuch Unchriſtian, ſuch Unnatural Parricides: They will admire the Virtues, pity the Sufferings, and reverence the Memory of the Royal Martyr: They will, with Shame and Sorrow, look back upon thoſe Lam. ii. 1. Days of Darkneſs and of Gloomineſs, *when the Lord cover'd the Daughter of Sion with a Cloud, and in the Indignation of his Anger took away from Us the King and the Prieſt:* They will bleſs his Holy Name, for reſtoring, together with the Monarchy, Peace and Order to the State; the True Religion, and the Beauty of Holineſs, to his Church: They will be deeply ſenſible of their Own Happineſs, in living under the Beſt of Governments, and the Mildeſt of Princes: They will diſcountenance all Seditious Principles, that tend to diſturb the Quiet of Her Reign, and to ſhake the very Foundations, on which all Government ſtands; They will pray unto God, that Her Deſigns, for the Good of this Church and State, which are as Sincere as the Bleſſed Martyr's were, may be more Succeſsful; That God would preſerve Her from the Machinations of Men of the ſame wicked Principles with Thoſe, who made themſelves drunk with the Blood of Her Royal Grandfather: That She may have a much Longer, much Quieter, and much Happier Reign, over Loving and Obedient Subjects; and that, without treading any of the ſame Weariſome Steps, which He did, She may, at laſt, arrive at thoſe happy Manſions of Bliſs, where His Righteous Soul liveth and dwelleth amongſt the Glorious Saints and Martyrs of God in Heaven.

*FINIS.*